

You have two hours to complete this exam's two sections: (I) Greek Philosophical Terms, and (II) Essays.

I. Greek Philosophical Terms (30 minutes total; 5 minutes each)

This section asks you to discuss Aristotle's use or coinage of Greek philosophical terms. There are six questions, and each question asks either about one term or one set of terms. In each case, provide some English approximation(s) of each term. Then, in a paragraph, discuss their significance: that is, mention the Aristotelian context in which they occur, draw precise distinctions between them and neighboring terms, briefly show how they function in major Aristotelian arguments, provide some illustrative examples, where appropriate, and so on:

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| 1. καθόλου, τὸδε τι | 4. δημοκρατία, πολιτεία |
| 2. ψυχή, σῶμα | 5. φιλία |
| 3. νόησις νόησεως νόησις | 6. ἁμαρτία |

II. Essay Questions (90 minutes total; 45 minutes each)

This section asks you to answer two essay questions. Endeavor to write clearly and legibly, providing sufficient details to demonstrate the depth of your understanding of Aristotle's philosophy. These details will often include distinctions and arguments, examples and analogies. Also, do not fail whenever called for to place the question in a wider context. What is its philosophical significance for Aristotle?

1. Socrates held two paradoxical ethical doctrines: that *akrasia* was impossible, and that the virtues were a unity. According to the first, knowledge of the good is so powerful in the soul that it is both necessary and sufficient for doing the good. According to the second, possession of any one of the cardinal virtues is both necessary and sufficient for possessing the others. These two doctrines—summarized together under the title “Socratic intellectualism”—entailed one another: since knowledge of the good was necessary and sufficient for doing it, to have one virtue was necessary and sufficient for having knowledge of the good, and this entailed having all the virtues. But as we saw in class, and in Book 7 of the *Nicomachean Ethics*, Aristotle developed sophisticated responses to both doctrines of Socratic intellectualism. Explain these responses, their inter-relation, and the way in which they epitomize Aristotle's approach to philosophical paradoxes.
2. “Some are slaves everywhere,” wrote Aristotle in *Politics*, “some nowhere.” What is the full meaning of this statement, and why was it revolutionary for the domestic and foreign politics of fourth-century Greece? How, moreover, does the doctrine of natural slavery expressed by it rest upon Aristotle's understanding of human nature? How, finally, does that understanding of human nature rest upon his understanding of the soul, the natural world, being, and logic. In other words, how does a very practical doctrine such as that of natural slavery depend on theoretical doctrines in psychology, physics, and metaphysics?